Witches, Heretics, Saints

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Hexen Ketzer Heilige

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Monasticism

"One must conquer the flesh: a face radiant with health is the hallmark of a tainted soul."

So taught Jerome, the saint in the Christian spirit.

Monasteries are the strongholds of this spirit, bestowed upon our homeland by Karl Pippinsohn[1] for the glory of the Christian theocracy: sacred groves fell to the axe, and where once the rustling of the forest proclaimed the majesty of God, now hymns of salvation resounded among monks who were brought to their knees, who were "evil from their youth" and death-obsessed due to the alluring lies of Rome.

"There are the dreadful ones, who carry the beast within them and have no choice but lust or self-mutilation; even then however, their lusts are still a form of self-mutilation.
They have not even become human beings, these dreadful ones: may they preach the renunciation of life and perish themselves!
There are those who are consumptive of the soul: no sooner are they born than they already begin to die, longing for teachings of weariness and renunciation.
They would gladly be dead, and we should approve of their will! Let us be careful not to awaken these dead, and not to damage these living coffins!"

"They encounter a sick person, an old man, or a corpse; and immediately they say: 'Life has been refuted!' But it is only they who have been refuted, along with their eyes, which sees only one aspect of existence."

[1] This is what's said in the text, but its likely referring to Charlemagne and his line of descendants who established Christianity in what is now Germany. - The Translator

Thus spoke the great sage of the North, Friedrich Nietzsche.

The monastery became a stone tomb for the living man, a tomb for his riches: his spirit, his arts, and his wisdom.
Broken in humility, he atones under the whip to attain Jehovah's "eternal kingdom" - thus, may this "eternal kingdom" redeem him from the cup of life.

Flagellation

From within the walls of the monasteries, the frenzy of flagellation swept over humanity.

In “sermons like torrents of fire,” it was the Franciscan monk Anthony of Padua who called for penance, and a “a countless multitude of sinners” roamed the streets as penitent flagellants, wailing and lamenting: “Kyrie eleison!”
Singing, they tormented their bodies so that their souls might become pure and pious in the Christian sense, and they knew full well that “the soul is merely a word for something in the body”: thus they whipped their souls with their bodies and blasphemed against what they sought to purify.

Jehovah’s will governed their penance, but Judas’s will governed their whip, to corrupt them and make them slaves to his power.
Judas’s will—a secretly dreadful will, for it alone gave birth to the messianic doctrine and, with the threat of the torments of eternal damnation, turned it into a dreadful instrument in the hands of those who stewarded Jehovah’s secrets.

Did the Jews yield to the whips of the scourgers; did their blood flow to the ruin of their bodies? No! They sat in the ghettos and amassed gold and power, and they offered only a gallows with a sacrificed son from the seed of David to be carried before them, to teach the spiritually circumcised about sin and repentance, so that the promises of the “terrible God” might be fulfilled in the worthy penitents, to the glory of the tribe of David, and so that Judas’s enemies might be consumed.

It is the Messiah who proclaims to his believers:

“For it is easier for heaven and earth to pass away than for even one iota or one stroke of a letter of the Law to pass away, until all is fulfilled.”

The conquest and enslavement of humanity was not yet complete then, for the will to live in the North, with natural intuition and without knowledge of the mystery of Jehovah, had not yet found the roots of evil - thus did the hatred of the Aryans toward the Jews rage through the ghettos.
Then the Jews cried out, and the secret of Jehovah began to cry out with them: the papal governors, the Yeshus—frenzied against the heretics—raged against the insult to the Jews and protectively clasped their hands over the Chosen People, who had failed to bestow divine honor upon the Crucified One—a transgression for which Aryans were, after all, also burned to ashes.

“Sin”

“Then Yeshua was led by the Spirit into the wilderness to be tempted by the Devil, and after he had fasted for forty days and forty nights, he was hungry - and the tempter came to him...”

That was the model: those obsessed with Christianity went into the wilderness, for to the glory of Jehovah, it was “the greatest glory of their virtue to trample nature underfoot.”
They starved themselves, lived in penance, and, bent over by their sins, if a limb caused them trouble, they cut it off, for that was what the doctrine demanded.
The sacred became profane, and the woman—the guardian of life—became a “vessel of sin”; her alluring beauty became evil incarnate, became “sexual.”
The divine law of life, which unites the “sexes” to give birth to new life, and the visions of the tormented senses within the despised body became temptations of the Devil: even the evangelists had reported that the Devil led Yeshua up a very high mountain, showed him all the kingdoms of the world and their glory to tempt him, and that Yeshua cast out demons from the possessed and sent them into a herd of pigs, which then, in a fit of demonic possession, threw themselves into the sea.
He had also healed Mary Magdalene, and seven demons alone had come out of her: Christian Truths—the Gospels!

The doctrine of the devil’s kingdom—which, with Jehovah’s permission, tormented people and led them astray into evil—was based on these accounts; then Thomas Aquinas (1274), a saint of Rome and “Prince of Theologians, who fills the globe like the sun with the radiance of his teaching,” enriched the discourse on the Devil’s interaction with humans with this theory:

> *“If children are born from the Devil’s union with humans, they are not conceived from the seed of the Devil or from the human body he has taken on, but from the seed that the Devil has obtained for this*

purpose from another human - thus, the same Devil who commits lewd acts with a man in the guise of a woman can also commit lewd acts with a woman in the guise of a man."

The horrific doctrine of the Roman Church Father became the guiding principle of the hyenas of the witch-hunt.

The Devouring Hate

Pope Gregory IX, who excommunicated Frederick II of Hohenstaufen five times and who, in 1232, leveled all manner of accusations against the Stedinger peasants in order to wage war against their rebellion caused by the "tithes instituted by Jehovah" with a crusading army of forty thousand men—that same Gregory issued a papal bull against the heretics in 1233.
Also in that same year, the Stedinger peasants bled to death in their trampled crops, and the heretic persecutor Konrad von Marburg fell to the avenging sword of the North.

Out of papal wisdom arose the description—detailed down to the most salacious specifics—of disgusting orgies committed by the peasants, which were centered on a toad the size of an oven and a tomcat with its tail curled backward - thus did a paralyzing stench of filth seems to cloud the Christian fantasies of witchcraft.
The meaning of the apparition becomes clear when the never-erring Pope continues:

"After these wicked deeds have been committed and the lights were rekindled, a man steps forth from a dark corner, shining from the waist up and more radiant than the sun, as they say, but rough below, like a tomcat, and his radiance barely illuminates the whole...
Moreover, these most wretched of all wretches blaspheme the Ruler of Heaven with their lips and claim in their delusional ravings that the Lord of Heaven violently, unjustly, and maliciously cast Lucifer down into Hell; the wretched also believe this and say that he is the creator of the heavenly bodies, and will one day return to his glory after Jehovah's downfall, after which, through him they also expect their own eternal bliss.
They profess that one should not do anything that pleases Jehovah, but rather what displeases him..."

Thus lamented the Pope!

Lucifer, which means “Bringer of Light,” was demonized, slandered—“as rough as a tomcat.”
Our pure myth of the Radiant One, the giver of light and all life, was defiled by a deep-seated knowledge of human depravity - thus did sacred sites in our homeland become the Devil’s kitchen and a place for witches’ dances.
Witches—the wise and healing women of pre-Christian times—ended up on the rack, for the bearers of Christian wisdom had to adhere too strictly to the testimony of the “New Testament” that illnesses are demonic possessions: a healing without the help of Jehovah or his minions therefore had to presuppose a demonic connection, for only in this way could power over the illness—over the demon—be explained without recourse to Christian means of healing and grace.

The Fiery Delusion

The papal bull against heresy of 1233 was followed in 1484 by the bull of Pope Innocent VIII:

"With the most ardent desire, as the duty of pastoral care requires, we wish that the Catholic faith may grow and flourish, especially in our times, and that all heretical depravity may be driven far from the borders of the Church - therefore, we gladly declare and grant all that may bring our pious wish to fruition.

Indeed, it has come to the attention of our superiors—not without great distress—that in large parts of Germany, a great many people of both sexes, forgetting their own salvation and falling away from the Catholic faith, engage in abuse or sorcery with demons who mingle with them in the form of men or women: with songs and incantations and other abominable acts of unbelief and sorcerous transgressions, vices, and crimes, they suffocate and cause the deaths of women's unborn children and the young of animals.

They destroy humans and animals, vineyards and fields; they afflict and torment people, women, and all manner of livestock and animals—both large and small—with cruel internal and external pains..."

The meaning lies in the very nonsense of these papal treatises: the will to blaspheme and destroy.

The bull of 1484 provided the tools of the Inquisitors, and from the pulpits of the churches—once the all-powerful propaganda machine of total Christianity—it was trumpeted that a secret kingdom of Lucifer—the Bringer of Light, the Devil—existed in Germany, and that the Jehovah's governor[2] had risen to destroy it.

[2] The Pope. - The Translator

The living torches now blazed toward the heavens, and millions of Nordic people—men, women, and children—were murdered; the specter of clattering death, that very spawn of Christianity, meanwhile, grinned from the flames.

Only once is it known that a Jewish woman was burned as a witch—but the judge, it was said, had erred.

The Symbol of the Wheel

The ancestral nature myth became that of the Devil's; it became the realm of evil in contrast to the kingdom of Jehovah, of "God" - thus the demonization of the Bringer of Light went hand in hand with the mockery of sacred customs.
Once, fires blazed at the solstice in honor of the sacred sunlight and of the Creator—the Bringer of Light; now witches and heretics were burned alive in blazing fires, as a mockery of the Bringer of Light.

In the Earth's orbit around the eternal light, night follows day, winter follows summer, year follows year - thus, the circling wheel became the symbol of the year, of eternal movement and transformation, in which the devout felt the blessing and heartbeat of God.
Those devoted to Lucifer, as well as murderers and thieves, were now bound to the wheel as a blasphemy against the sacred symbol - this intention is revealed in its various uses:
Just as a wreath of the field's bounty hung from the top of a tree during the harvest festival to honor creation, so too was a wheel placed at the top of a tree from which the hanged were suspended.

Executioners repeatedly dropped an iron-shod wheel onto bound convicts, shattering their limbs until death came to the tortured as a deliverer.
A man named Sauer from Bedburg near Cologne, who was said to have been a werewolf—"who, through sorcery, transformed himself into a wolf at the seventh hour of the day"—was executed in the following Christian manner: tied to a horizontal wheel, he was "pinched" with red-hot tongs and had his left hand cut off; his legs and arms were broken by blows from an axe, and only then did a stroke of the executioner's sword send his head rolling into the sand; the desecrated body was then burned along with two witches.
An old woodcut depicts the individual stages of the execution with vivid intensity: knowledge of the significance of the wheel symbol and fire in Germanic customs makes the heretic's execution appear like a ceremony of hatred.

Heretic—Cathar means “pure one.”

“Truth”

In the dungeons of prisons and torture chambers, the spirit of Judas—which multiplied among the peoples—reigned and reveled in orgies of cruelty: in two villages near Trier, only two couples survived.

During these raids on Germanic blood, the trial was a mockery of justice, for even the accused was kept in the dark about the informants and witnesses for the prosecution: he was at the mercy of the heresy judges’ torture and was thus doomed from the start.
Only his confession and death sentence offered him deliverance from thumb and leg screws, from dislocations and contortions, from burning pitch and sulfur.
Not a single ray of light from the Light-Bringer penetrated the dungeons, dark as night - only the flickering glow of the torches illuminated the horror as the executioner’s groping fingers searched the witch’s bare, shaven body for the “stigma diabolicum.”
A young girl, named Katharina, was repeatedly raped by the Devil while in custody, and the ravaged child was near death, reports the witch judge Remigius: what form might the Devil have taken here?

The defendants’ confessions bear witness to the depravity of the judges: under torture, seven- and eight-year-old children, honorable women, and eighty-year-old matrons stammered that they had consorted with the Devil, and girls aged eight to twelve testified that they had given birth multiple times in diabolical union.
Under torture, however, confessions were extracted that the judge wished to hear, and thus the recurring confessions regarding the preparation of ointments from the fat and brains of newborn children demonstrate how the established system of questioning was designed to slander the ancient folk wisdom of natural medicine.

Authorities failed to extract the names of some “accomplices” from the confessors; one trial followed another, and no one was safe from it.

A “List of Witches Executed by the Sword in Würzburg and Subsequently Burned” spans from 1627 to early 1629, and lists one hundred fifty-seven people:

“The mistress; the wife of the cathedral provost Vögtin; an old woman; a little maid of nine or ten years; a younger one, her little sister; the mother of the first two girls mentioned; a pharmacist at the “Zum Hirsch,” and her daughter; the hospital director at the Dieterich Hospital, a very learned man; a girl of fifteen years; the eldest daughter of Councilman Stoltzenberger; a butcher named Kilian Hans; a blind girl.

But many other burnings have taken place so far.”

The Path

When, in ancient times, a being raised its arms in joy toward the rising sun for the first time, that being became aware of the divine: the being became a human.
The Creator of the ever-returning sun was good to it: He was God; He was the Bringer of Light.
Behold a child who, rejoicing, gazes with raised little arms at the radiant wonder of the setting sun - without instruction, in natural piety, it praises the Creator!
But when the evil spirit of Judas curtailed the human spirit; when lies became divine truths and the demon of the Jews became the almighty God, the upright had to bow down: now the human being became a Christian who learned to believe that his natural life was one of sin.
Yet day after day, the Earth lies in the radiance of sunlight, safeguarding life in eternal transformation, and the human being within the Christian freed himself from his chains, turned his eyes back toward the heavens, and the reality of God was revealed to him once more.

When Nicolaus Copernicus proclaimed that the center of the world was not the Earth with the “Divine State” of Jehovah in Rome, but rather the Sun, around which the Earth traced its orbit in the cycle of the years, the awakening from the Jewish nightmare began.
In vain did the theologians, in the Roman Inquisition trial against Galileo, declare Copernicus’s teachings to be philosophically absurd and heretical; in vain was the aged Galileo forced to publicly renounce the Copernican teachings, and his writings were burned and placed on the Index; in vain was Giordano Bruno forced to ascend the pyre in Rome for proclaiming that everything in the world is animated and that God is contained within the world as an eternal law and a force; in vain was the physician and scholar Michael Servetus burned at the stake for blasphemy at the instigation of the “Reformer” Calvin, because he opposed the doctrine of the Trinity.
All the rabid zeal of Christian hatred was in vain, for humanity was on the path to receiving divine certainty from pure sources.

Man and Monk

Some three thousand books and pamphlets have been written about the Augustinian monk Martin Luther: now, let three more pages be added to that number.

To some, he was “the Prophet of God,” “a man imbued with the Spirit of God,” “a genius and national hero,” “a precious instrument of God,” “a great enlightener,” “the great benefactor of humanity”; to others, however, he was “the heretic without the Gospel,” “the stinking scoundrel,” “a general ruffian, a filthy sheep, a foul-mouthed scoundrel, the wretched Luther,” “a public defiler of nuns,” and “a changeling, conceived by Satan in a diabolical union with Margarethe Luther.”
To the peasant uprising, he was a “bloodthirsty agitator” and “vile servant of princes”; Frederick the Great called him a “raging monk and barbaric writer”, and to Voltaire, he appeared as “a man who had chosen the wrong profession.”

“What must I do so that God may have mercy on me?” - this question led the Christian Luther to enter monastic life.
“What must the Aryan do so that the demon of the Jews may have mercy on him?” - this is the same question, put in the words of the wise—and the answer is simple:

“Let him surrender himself and allow himself to be devoured by Judah, and Yahweh will have mercy on him, for Yahweh’s promise has been fulfilled in him.”

- Deuteronomy 7:16

Luther found the same answer, though he expressed it in different words through the Christian words of willing submission, as befits a monk:

"We cannot earn the forgiveness of our sins through our deeds, for God's grace alone justifies us through faith in Him."

That is to say: the humanity of the Aryans is inherently guilty, and only faithful surrender to Yahweh's grace atones for it.
Luther the man recognized the demonic nature of the biblical God—and was willing to submit to it, thereby causing Luther the man and the fighter to grovel before Luther the monk for all time.

The Controversy Over Luther

When Luther spoke out against the sale of indulgences by the Dominican friar Tetzel—and thus against the Fuggers' papal indulgence agency, which had negotiated the "Holy Business" for Germany on behalf of the Curia—the Church's finances were put at risk - thus, to defend their agent Tetzel against Luther, the Dominicans accused the Augustinian of heresy.
It was only the threat to the "Holy Business," then, that set the avalanche in motion, for the English Franciscan William of Ockham (1349) had already taught that "popes and councils can err; Holy Scripture alone is infallible," without the Catholic world being thrown into turmoil.

The pope issued an excommunication, and in response, the Augustinian invoked the Bible and saw the Antichrist in the Pope himself.
In place of the Pope, the Sibyl; in place of the governor Yeshua, the black book with the golden cross, translated from the Greek by the monk Luther! From the Hebrew "Yahweh," via the Greek "Theos," came the German "Gott."
This German word "Gott" for the Jewish Yahweh confused us, just as the Roman word "Lucifer" confused us regarding the Norse concept of God as the Bringer of Light: Yahweh, the reflection of the Jewish will to power, which Moses anchored in the enslaved people of Egypt with the power of no Egyptian knowledge of natural mysteries; Yahweh, the driving demon propelling Judah toward the promised world power - Yahweh is no more "God" than Allah, Manitu, or Huitzlapochtil is; he cannot be translated, and thus, let him remain Yahweh in all the languages of the world.

Luther, too, wrote against the "Jews and their lies," yet the Christian, as a raving anti-Jew, senses nothing of the fact that, in his accusations, only an unconscious reason cries out from within him: "I am a victim of the Jews! They have forced their terrible Yahweh upon me as God; I must believe in him, for better or for worse, to the glory of his chosen people - save me and destroy the greedy ones who are poisoning the world!"

The book bearing the messianic sign has been placed among our volumes, and so, let us read it: let us read "Yahweh"—or, more familiar to Christian ears, "Jehovah"—instead of "God," and let us realize in doing so that Yahweh—Jehovah—is the expression of Judas's will to power, and nothing else!
A calamity will tear everything apart, and the meaning of world history from Moses to Marx-Mardochai will be revealed to us.

The War For Jehovah

The struggle for Jehovah began when Luther nailed his 95 Latin theses against indulgences to the door of the castle church in Wittenberg - but it was not a struggle against Jehovah, but a struggle to obediently fulfill Jehovah's will.

"The Bible is the will of Jehovah!" roared the Protestants.
"The word of the Holy Father in Rome is the will of Jehovah!" roared the Catholics.
Under the thundering hoofbeats of the warhorses, driven against one another by the hatred of Christianity, the "Holy Roman Empire of the German Nation" and the Christian world split apart; the Thirty Years' War over the true will of Jehovah would cover the northern lands with decay.

Christianity gave us the gaunt specter of death to teach us fear; now let it raise the signs of our divided destruction to the heavens with clattering hands, so that we may see and know the demonic will that drove us to thrust spears into one another's bodies.
"Germany will be Christian, or it will not be!" - a cardinal still speaks these very words today.
"Germany will be Catholic, or it will not be!" - so, no doubt, the cardinals spoke 300 years ago, leaving no stone unturned to bring this "either-or" to a decision: the North drowned in blood because of it.

Let us beware!
Subtle threads are being spun today between Rome and Wittenberg - once, Catholics spoke of "Lutheran scum," "Lutheran vermin," and "filthy rabble", yet today, a cardinal in Germany preaches from the pulpit: "We extend our hand to our separated brothers..." - by this he means the "Lutheran vermin" of yesteryear. And his call does not go unheard, for driven by the anguish of their consciences, Protestant priests are making pilgrimages to Rome.

Will our grandchildren still witness the Christian miracle of Martin of Wittenberg becoming a saint of Rome? A similar miracle has happened before: Joan of Arc, burned as a witch in 1431, was venerated in 1894, beatified in 1909, and canonized in 1920—one year after the signing of the Treaty of Versailles. Joan of Arc, symbol of France's national will, as a saint of Rome! The universal Church knows how to give thanks, and this light has also dawned on the Protestant pilgrims to Rome.

The Great King

"I gladly return my breath of life to benevolent Nature, who graciously bestowed it upon me, and my body to the elements of which it is composed.
I have lived as a philosopher and wish to be buried as such—without pomp, without splendor, and without the slightest ceremony.
I do not wish to be dissected or embalmed, and if I die in Berlin or Potsdam, I do not wish to be put on display for the vain curiosity of the people.

I wish to be buried at midnight on the third day: let me be taken by lantern light, and without anyone following me, to Sanssouci, and buried there very simply at the top of the terrace, on the right-hand side as one ascends, in a crypt that I have had prepared.
If I die while traveling, I wish for my body to be buried on the spot and, upon the arrival of the first frost, transported to Sanssouci without any ceremony.
This should come as no surprise to my heirs: Prince Henry or Maurice of Orange was buried in the same manner in a small grove near Kleve, and such is my will."

This is the second paragraph from the 1752 will of the forty-year-old Great King of Prussia: the heretic and warrior against the "Roman Empire" and the Habsburgs.

In later wills—in the brief, hastily jotted sentences written before the Battle of Leuthen (1757) or in the "Order to My Generals of This Army on How They Are to Conduct Themselves Should I Be Shot Dead" issued before the Battle of Zorndorf (1758)— the king again expressed, in almost exact terms, his wishes regarding the manner of his burial: "I wish to be buried at Sanssouci, without pomp, without ceremony, and at night"; finally, in his detailed and final will, drawn up in Berlin (1769), the king once again confirmed his wishes regarding the manner of his burial.

And yet, the philosopher was not granted his final resting place in Sanssouci, and as a result, the memorial services held by his grateful people at his grave in the Garrison Church in Potsdam took on a somber tone that the greatest of the Hohenzollerns would not have wished for.
He granted freedom of religion and made no secret of his faith or his views on Rome and Wittenberg; in contrast, his opponent, Field Marshal Daun in the service of the Habsburgs, received a miter and a sword consecrated by the Pope.
But even the consecrated miter offered Daun little protection, and the consecrated sword failed to defeat the royal heretic, who, amid hardships and struggles, created a state: the cornerstone of the Holy Roman Empire of the German Nation.